

Londini Sinus Salutis,
OR,
LONDONS Harbour of Health,
and Happinesse.

Expressed in sundry Triumphs, Pageants
and Showes; at the Initiation of the
Right Honorable,
CHRISTOPHER CLETHROWE,
Into the Maioralty of the farre Renovned
City LONDON.

All the Charges and Expences of this present
Ovation; being the sole undertaking of the Right
Worshipfull Company of the
Ironmongers.

The 29. of October. Anno Salutis. 1635.

Written by THOMAS HEYWOOD.

Redeunt Spectacula,

Printed at London by Robert Raworth. 1635.





TO THE RIGHT Honorable, *Christopher Clethrome,* Lord Maior of this Renowned *Metropolis,* LONDON.

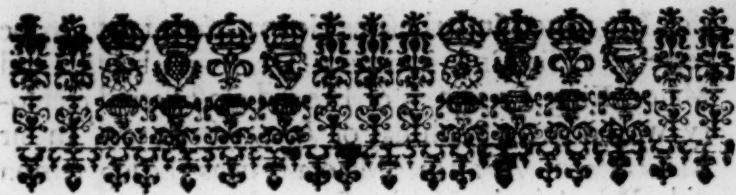
RIGHT HONOURABLE,

Tis one of Erasmus his undeniable
Apothegms, that there is no Citie
can bee so strongly immur'd or De-
fenc'd, but may bee either by Engins
defaced, by Enemies invaded, or by
Treason surprized; but the Counsellis and Decrees
of a wise Magistrate, are in-expugnable. Time, and
your Merit, have call'd you to this Offise and Honor:
As all eyes are upon you, so a'l hearts are towards
you; never was any more freely voyc't in his Election,
and therfore none more hopefull in expectation: your
Abilitie, what you can doe, is knowne; your purpose,
what you intend, you have amply delivered; onely
the Performance remaines: In which, there is no que-
stion, but that you will accommodate all your future
Proceedings to these three heads: Pro Rege, pro
Lege, pro Grege; for as you are a Magistrate, so
you are a Iudge: A calling, both of Trust, and Trou-
ble:

The Epistle.

ble : Of Trust ; because all such as sit in Iudicature, are Persons ordained by G O D , to examine Causes discretely; Heare both Parties Considerately, and Censure all matters unpartially : For Iustice is the Badge of Vertue, the staffe of Peace, and the maintainance of Honor. Of Trouble ; because in no part of your Time; during your regency, neither in publicke, or private, forraine, or domestick things, whether you meditate alone, or conuerse with others, you shall find the least vacancie, which remembers me of that which Dion witnesseth of one Similis, who living long in great Place and Authoritie under the Emperour Adrian; after much intreaty, got leave to retire himselfe into the Countrey, where after seaven contented yeeres expiring, hee caused this Epitaph to be Insculpt upon his tombe : Similis hic jacet, cuius ætas multorum fuit annorum. Septem tamen Duntaxat, Annos vixit. Lanctantius further teacheth us, that it is most requisite, in all such as have charge in the Common weale, under their Prince and Governour, so to know the bownds of their Calling, and understand the full effects of their dutie, that by executing Iustice, they may be feared, and by shewing Mercy, be loved : I conclude all in this short sentence, Non, quid Ipse velis, sed quod lex & Religio Cogat, Cogita, Ever submitting my selfe to your better Iudgement, and remaining, to your Lordship most obsequious.

THO. HEYWOOD.



LONDONS SINUS SALUTIS.



Shall not neede to borrow my Introduction from the Antiquitie of this Famous *Metropolis*, nor to enter into a large discourse, of the noble Magistracy and government thereof; being Arguments already granted, and therefore unnecessary to be disputed: and yet I hold it not altogether Impertinent to remember

some few things of remarke, which have happened in the Pratorships of the Right Honourable, the Lord Maiors of this Renowned Citie, who have beene Free of the Right Worshipfull Company of the *Iron-mongers*.

In the yeere 1409. RICHARD MARLOE, of the same Fraternitie, bearing the Sword, there was a Show presented by the Parish *Clerkes* of London, at a place called *Skinners Well*, and now *Clerken Well*, which was of matter from the Creation of the World; and lasted for the space of Eight Intyre dayes: EDWARD the *Fourth* (then King) being present with his Queene, and the greatest part of his Nobilitie, which RICHARD MARLOE, was

after Inagurated Into the same Honor, *Anno* 1417. In the yeere 1566. Sir CHRISTOPHER DRAPER, being Lord Maior, King JAMES, of late and most Sacred memory, was borne the Sixth day of *June*, *Anno* 1569. In Sir ALEXANDER AVENONS Maioralty, was the suppression of the Rebels in the *North*, *Anno* 1581. Sir FRANCIS HARVEY being Mayor, was the *French Mounfiers* coming over into *England*, and his Royall entertainment by Queene ELIZABETH, *Anno* 1607. Sir THOMAS CAMEL being Invested into the same Honor: All the like Showes and Triumphs belonging unto the solemnitie of this day, which for some yeeres, had beene omitted and neglected, were by a speciall commandement from his Majestie, King JAMES, againe retained, and have beene till this present day continued; whom since hath succeeded in the same Honor, Sir JAMES CAMEL, his Sonne, a worthy Senator of this Citie, yet living. (The last of this worthy and Worshipfull Company, who hath sate in that seate of Justice) now this day succeeded by the Right Honourable, CHRISTOPHER CLETHROWE: but I leave all circumstances, and come to the Showes, now in present Agitation.

The first Showe by water:

IS an Artificiall Moddell, partly fashioned like a Rock, and beautified with sundry varieties, and rarities, in all which Art (in Imitating) striveth to exceed Nature: The Decorements that adorne the Structure, I omit, and descend to the Persons that furnish it, which are the Three Cælestiall Goddesses, *Iuno*, *Pallas*, *Venus*: In *Iuno*, is figured Power and State; In *Pallas* or *Minerva*, Arms and Arts; In *Venus*, Beautie and Love: The first best knowne by her *Peacock*; the second by her *Owles*; the third

third by her *Swans & Turtles*, who is also attended by her Sonne *Cupid*, in whom is Emblem'd *Love*; by whom some have thought, the Vniverse to have beene Created, because of the *Beautie*, *Glory*, and *Flourishing* forme thereof, as also, that *Love* (though pictured young) yet in Age exceeds all things: But *Venus*, because borne of the Seas, I hold most proper to speake upon the Waters: These Three Goddesses are sent from *Iupiter*, with severall Presents, to honour this dayes Triumphs, and him to whom they are devoted; *Iuno* brings Power, *Pallas* Wisdom, *Venus* Love; whose Speech is as followeth:

Venus the Speaker.

THe Three Caelestiall goddesses this day
Descend (*Grave Prætor*) to prepare your way
To your new Oath, and Honor: Love, whose station
Is still above, hath sent to this Ovation
And glorious Triumph, Vs: *Iuno* the great
And Potent Queene; who to your Iurall seat,
Brings State & Power: *Pallas*, who from *Ioves* brain
Derives her selfe, and from the highest straine
Of all the other gods, claimes her descent,
Her Divine Wisedome, doth this day present.

But I, Emergent *Venus*, Loves faire Queene,
Borne of the Seas; and therefore best besene
To speake upon the waters, bring a gift,
Priz'd equally with theirs; that which shall lift
You up on voyces, and from the low frame
Of sordid Earth, give you (above) a name:

From

*From iust affections, and pure thoughts, Love springs;
And these are Impt with no Icarian wings,
But Plumes Immortall, such as Angels beare,
To fixe your Name in an eternall spheare.*

*Which to attaine; Take Iuno for your guide,
Maintaine her Peacocks riches, not her pride;
Who to prove all Earths glory is but vaine,
Lookes but upon her feete, and flags her traine.*

*Obserue next Pallas Owles, and from them take
This notion; you must watch even as they wake:
For all such as the management of State
Shall undergoe, rise earlie, and bed late,
So wisdom is begot; from wisdom Love,
(Sweete Child of such a Parent) may't then prove:
That as this day you doe attract the eyes,
And expectation of the great, and wise,
So in the happy progresse of your yeere,
You may their hearts and soules to you Indeere:*

*From Love, your VVaters passage under stand,
But Power and VVisedome, wellcoms you on land*

THe next Modell by Land, which was onely
showne upon the Water; is one of the twelue
Caelestiall signes: *Sagitaris* called *Croton*; hee
before hee was translated into the Heavens, was
said to bee the Sonne of *Pan*; and the Nymph *Eupheme*.
and in his Infancy, was *Conlacteus Musarum*. i. Hee suckt
of the same brest with the *Muses*, his mother being their
Nurse, and dwelt in *Helicon*; hee was Famous for his
skill in Archerie, wonderous swift of foote, and when the
Nin

LONDONS *Sinus Salutis.*

Nine Sisters sung to their severall instruments of Musick; his custome was to dance before them in sundry active figures and postures. For which, and other indowments, knowne to be eminent in, hee was at their request to *Jupiter* translated amongst the starres, in the plat-forme, on which hee is borne: at the foure corners, are seated foure other dignified with the like Constellations: *Virgo*, best knowne by the name of *Astrea* and *Iusta*, the daughter of *Jupiter*, and *Themis*; and for her Iustice and Integritye, thither transferr'd, and numbred amongst the Twelve: Next *Ariadne*, best knowne amongst the *Astrologians*, by the name of *Corona*, the Crowne, which was said to bee forged by *Vulcan* in *Lemnos*, the materialls thereof were Gold, and *Indian* Gemmes, of extraordinary splendor, which shee lending to *Theseus* at that time when her Father *Minos* had expos'd him to the *Minotaur*, by the luster thereof, hee passed freely through the darknesse of the Laborinth: Some say, it was first given her by *Liberpater*, or *Bacchus*, the Sonne of *Jupiter* and *Semele*, and was the price of her Virginitie: but howsoever, shee being most ingratefully forsaken by *Theseus*, in the Ile of *Naxos*; was there found by *Bacchus*, who having espoused her with great solemnitie, caused her after her death, with this Crowne to bee Inuested in the Firmament. The Third, *Cassiopeia*, the wife of *Cepheus*, who preferring her owne beautie before the *Nereides*, who were the daughters of *Neptune*, was for that insolence, doom'd to be bownd in chayre, hand and foote, and so placed amongst the spheres, where shee remains Conspicuous, in Thirteene Starres. The Fourth, is *Andromeda*, the Daughter of *Cepheus* and *Cassiopeia*, who by the wrath of *Neptune*, being chain'd unto a Rocke, and ready to bee devoured by a sea Monster, was delivered thence by *Persesus*, the Sonne of

Virgo.

Ariadne.

Cassiopeia

Andromeda.

of

L O N D O N S *Sinus Salutis.*

*From just affections, and pure thoughts, Love springs,
And these are Impt with no Icarian wings,*

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Virgo.

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of

of *Iupiter*, and *Danae*, to whom being after married, was call'd *Perse*, and Stellified by *Minerva*: The Speaker is an *Astrologian*.

¶ The Speech followeth:

Late risen in the Heaven is Sagitary,
 (With you, great Lord) who doth about him carry
 Fifteene bright Starres, most Influent, and these all
 Appearing in the Circle hiemall:
 His Bow devided in that beaten roade,
 Call'd *Galaxia*, where the gods have troade
 So oft; that looke upon it in the night,
 When all the rest's dull, that alone shines bright:
 (As you now at this instant:) Hee fifteene
 Starres, did I say? How you then; who betweene
 Your landing and repose, by power divine,
 Have full Three-score, about your State to shine:
 For every Company's a Starre this day,
 Visible to all, and over these you sway:
 But twelue in chiefe; and those wee must confesse,
 Of greater lustere made, to guide the lesse:
 All enioy one like Freedome, all are Free,
 And all (Great Prætor) to bee rul'd by thee:
 Commanding all the rest, who in thy spheare,
 Now rising, art to shine a compleate yeere.
 You may obserue his Bow still ready bent,
 In which there is a perfect Emblem ment
 Of Divine Iustice: Th' Arrow, with a Starre
 Headed, Implies, that her power reacheth farre;
 And

was
s an
And no opposure, fraude, violence, or rape,
an (when shee aimes to strike) her vengeance scape;
et though the string be drawne up to his eare,
As alwayes prest) hee rather seemes with feare
to threat, then punish, and though hee can still
rry Let loose his shafts, hee seldome shoots to kill.

ll Obserue it well, the Morrall doth imply,
All Iustice should be mixt with lenitie,
So, Imitate the gods, since them wee know,
Apt still to Mercie, but to vengeance slow:
And the Celestiall bodies, though they trade
Above, yet were for our example made.
As oft as man sinnes, should Ioue punnish vice,
His Quiver would be emptied in a trice,
And man-kind, at once perish: O mixe then
Mercy with Iustice, Interweave againe
Iustice with Mercy; so shall you in your state,
Not Starres alone, but the gods Imitate;
So shall your Terrene body, in the end,
All the Celestiall bodies farre transcend,
And deckt with better lights then those you see
Above the spheares, Shine to eternitie.

THe Third Plat-forme, is contrived onely for
Pastime, to please the vulgar, and therefore de-
serues no further Character, then a plaine nomi-
nation, as devised onely to please the eye, but no
way to feast the eare: and so I leave it to proceede to the
next.

The

THe Fourth Moddell, is a Castle munified with sundry Peeces of Ordnance; and Accomodated with all such Persons as are needfull for the defence of such a Citadell the Gunner being ready to give fire upon all occasions as for the curious Art in the contriving thereof, I make no question but the worke it selfe is sufficiently able to commend the Worke-man, being knowne to be an excellent Artist, of which, the Spectatours may best censure; I will onely deliver unto you a word or two concerning the presenter, which is *Mars*.

Mars.

Hee is styled the third amongst the gods, because hee stands in that degree amongst the Planets: and is said to be the sonne of *Jupiter*; some write that *Bellona* was his Nurse, others that she was his Mother, and some his sister. Yet none of these improper, for *Ennio* which is *Bellona*, implies no more then an encouragement of the minde to hardinesse and valour in all Skyrmisses and Battailles. He is also cal'd *Ares* which signifieth Dammage or detriment, and *Mavors* quasi *Mares vorans*, of devouring of men; and by the *Gentiles*, had the Denomination of the god of Battailles. He was antiently figured an angry man sitting in a Chariot, armed with a sheild and other weapons, both offensive, and defensive: Vpon his head a plummed Helmet, his sword mounted vpon his thigh, hee held in one hand a whip, in the other, the Raines, being drawne in his Chariot by wylde and vntam'd Horses. Before him was portraied a Wolfe devouring a Lambe, the Wolfe being the beast particularly offered vpon his shrine, and because the two *Romane* Twinnes the first founders of *Rome*, *ROMVLVS* and *REMYVS*, were fained to be the sonnes of *Mars* (of which the one slew the other) therefore *ROMVLVS* is figured vpon his Chariot as the vnnaturall survivor. The *Athenians* were the first that

His sundry
Denomina-
tions.

ever

ever sacrificed to this god of Warre, which Celebration
 was call'd *Ekaton pephomena* for whosoever had slaine an
 Hundred of the publike Enemies, was bownd to
 sacrifice a man upon his Altar, situate in the Ile *Lemnos*,
 but after the bloodinesse, and inhumanitie thereof, dis-
 pleasing the *Athenians*, they changed that custome, and in
 the stead of a man, offered a gelded Hogge, which they
 call'd *Nesfrendes*: *Varro* writes, that amongst the *Romans*,
SICINNIVS DENTATVS, having fought one hun-
 dered and Ten severall Duells, and being Victor in them
 all, receiving Forty five wounds, whose skarres were vi-
 sible upon his body, all before, and none backward: Hee
 was for his Valour, honoured with Twenty five severall
 Crownes, and received moreover, an Hundred and Forty
 golden Bracelets; and was the first amongst the *Romanes*,
 that ever made oblation to this Deity: *Mars* sitting in the
 front of the Tower, speakes as followeth.

The Speech of Mars.

BEllipotent Mars is from his spheare come downe,
 To heighten these brave Triumphs of Renowne,
 Seated in this mur'd Citadel, defend'd
 With Bullets wrapt in Fire, and Cloudes condens'd.

The Tormentary Art, not long since found,
 which shatters Towers, & by which Ships are drown'd,
 I bring along; to let you understand
 These guard your safety, both by Sea, and Land.

O, when I late saw from mine orbe Divine,
 So many Sonnes of Mars, amongst you, shine

In

LONDONS Sinus *Salutis*.

*In compleat Arms, Plum'd Casks, and Ensigns spread
By such brave Captaines, and Commanders led :
No Souldier, but his Posture to the life,
Ating to th Musick of the Drum and Fyffe,
Some practising small Bombards, some the great,
Whose very thunder, row's'd mee from my seate :
This Peacefull Citie; I much prays'd, whose power
Could to a Campe, it selfe change in an houre :
Proceed in your brave Practise; whilst I tell
Wherein your Iron and Steele doth most excell.*

*Without these Metalls, Nature could produce
Nothing that is conducesfull to mans use :
The Plow, without the Coulter and the Share,
Could make no Furrowes, and those Grainesthat are
Vpon them throwne, were lost to them that sowe them,
Without the Sickle, or the Sythe to mowe them :
The Gardeners Art, would cease to be a trade,
If take from him the Matocke, and the Spade.
In Dennes and Caves wee should be forc'd to dwell,
Were there no Axes made, that Timber fell :
Nor on the Seas could wee have Shipps to sayle,
Without the Sawe, the Hammer, and the Nayle :
Aske those that take in Angling most delight,
Without the baited Hooke, no fish will bite.
The Iron Crowe turnes up the Indian mould,
Trenching the Earth untill they dig out Gold.
If with the Iron the Adamant should contend,
There should be no more Compassse, but an end*

of

Of all Discovery: Even the Horse mee ride
 Vnshod, would founde, who takes greatest pride,
 When the most curb'd, and playing with the bit,
 Hee snomes the ground, and doth the Spurre forgit.
 There is no Art, Craft, Faculty, or Trade,
 Without it, can subsist: Our Sword is made
 Of these mixt Metalls (Sir) Iustice would cease,
 If (as in warre) it were not us'd in Peace:
 Power makes it yours, your wisdom now direct you;
 Whilst Peace stayes heere, Mars shall abroad pro-
 (tect you.

The speech being ended, the Ordinance goeth off
 from the Castle; and now I come to the fift and last.
 Heere I might enter into large discourse, concerning
 the commodious use of Iron and Steele, and to speake
 of Tuball Caine, who made the first Forge, and found out
 the use of these Metalls: as also Vulcan the deified Smith
 and of his Cyclope, & Hammers with which hee was said to
 have beaten out Ioves Thunder-boults, with other fixi-
 ons to the like purpose, these having before been expos'd
 to the publick view vpon occasion of the like solemnity, &
 knowing withall that *Cibus his coctus*, reliseth not the
 queste stomackes of these times. I therefore purposely omit
 them proceeding to the last Pageants, stiled *Sinus salutis*,
 first the Boosome, or harbour of Health and Happinesse.
 The sculpture being adorned with eight several persons, re-
 presenting such vertues as are necessary to bee imbraced
 by all such Majestates, who after their stormy and tem-
 pestuous progress through all iudicature causes incident
 to their places, seeke to anchor in that safe and secure
 Port so stiled.

Every Magistrate is a minister vnder God; appointed by his diuine ordinance to that calling, to be a protector of the Church, a preseruer of discipline and Peace, consonant with his lawes, the lawes of nature, and the Land, which hee ought faithfully to execute, with corporall punishment, correcting the proud and disobedient, and against all unjust oppressors, defendin; the conformable and humble. The first vertue adorning the structure is stiled *Fortitudo togata*, which gownned Fortitude is thus defined.

ortitudo
gata.

A constancy of minde persevering in honest purpose rightly undertaken and according to his place and calling, tollerating private injuries for lawdable causes, dispising pleasures, corrupt guifts, detraction, and the like: and these meerly for vertues sake and preferring the publike good before his owne private gaine &c. Of which *Fabritius* was a noble president, who refusing the gold sent him by *Pyrhus* was no whit affrighted with the terror of his Elephants; to speake or act any thing against the dignity of the Republicke. Of whom *Europius* reports, *Pyrhus* to haue said: the Sunne is more easie to bee altered in his course, then this *Fabritius* to be removed from his honesty.

infuetu.

Mansuetudo, or gentlenesse is a vertue mediating wrath and suppressing all desire of revenge and remitting offences, for publicke concords sake, which notably appeared in *Pericles*: who when one had bitterly rayled on him, for space of one whole after noone, in the open market place: night comming, hee caused his servants to light him to his house with Torches.

ndor.

Candor, or sincerity is when without simulation we our selues speake, and with no dissidence suspect the good meaning of others: wishing all iust men well, rejoycing at their prosperity, and commiserating their disaster: It is reported of *Trajanus* the Emperour, that when *Sura*

Licinius,

Licinius one of the Tribunes, was accused unto him, to Have Insidiated his life, not questioning the faith of so knowne a friend; the same night, un-invited, sapt with him privately in his house, and the Table being with-drawne, trusted himselfe to be trim'd by *Sura's* Barbar.

Patientia Philosophicall, a Vertue obedient unto reason, Patient in bearing wrongs, and suffering adversities; it moderates griefe, and bridles nature, so that it never rebels against Iustice, Modesty, Constancy, or any other vertue; *Xenophon* reports *Cyrus* and *Agessolanus*, to be of such Philosophical patience, that in their height of determination in all their actions, and speech, they appeared to all men affable, and offencelesse. Phylosophica.

Placabilitie is a vertue, having correspondence with that which I before stil'd *Mansuetudo*, or Gentlenesse; *Philosophia*, or study of Peace, and Concord, is when a Magistrate thinks Humbly of himselfe, moderating his owne anger, and bearing with the Infirmities of others, pardoning Injuries, and maintaining unitie, being provident that all unnecessary controversie bee aton'd, least the publike Peace and Vnitie of the Church, or Common-weale be disturbed, or hindred; of which Vertue, *Abraham* was a most Imitable President, who, though in Authoritie, Wisdome, and age, hee had Prioritie before *Lot*, yet not-with-standing, gave place to him; only for Concords sake. Placabilitas.

Humanitie, which the *Greekes* call *Ethos*, Is Iustice, coupled with Gentlenesse, Equitie, Vpright-life, Affabilitie, and the like, for which are remark't, *Alexander*, *Cyrus*, *Octavius Caesar*, &c. It hath also beene obserued amongst Schoillars (In which number) I may Catalogue your Lordship, that the more learned they have beene, they have shewed themselves the more humane, and humble. Humanitas.

LONDONS *Sinus Salutaris.*

nefis fir
Zealus.

The last is *Nemesis*, or Zeale, which is an ardent love of Gods glory, of Iustice, Pietie, Sanctitie, &c. With an earnest Indignation against whatsoever is evill; supporting the Religious, and severely punishing the wicked, and refractory: *Phinees zelo Inflammatus Confodit scortatorem, &c.* So much to Illustrate the Persons; I come now to the Speech.

HEE that is call'd to bee a *Majestrate*,
A Guide, a Ruler, or a Candidate,
Must of so great a burden know the weight;
But first the stepps that mount him to that height:
Shall I direct you then, what sayle to beare?
(Like a good Pilot) and what course to steare:
(Your pardon, Great Sir) daring to descry
A passage, which you better know then I.

There is a double Fortitude, both Crown'd
With merited Palme; one Gunn'd, the other Gown'd:
The Souldier claymes the first, as his by due,
The next, the Civill Sword, now borne by you:
By which, as great a glory you shall win
In Peace, as hee in Warre, by curbing sinne,
And cherishing vertue; In the second place,
Stands Gentlenesse, and Mercy. O what grace
Hath Peace, with Pitty mixt? Metalls best feele,
When Iron is well Incorporate with Steele:
A body so calcin'd to publike use,
As to support Right, and suppress abuse:

Sinceritie

L O N D O N S Sinus Salutis.

Sinceritie may challenge the third classe,
Next Patience, which by suffering, doth surpasse
A Nother Vertues: Placability,
Study of Concord, and Fidelity;
Last, holy Zeale, and that doth crowne the rest:
All these being harbour'd in your honour'd brest,
Shall (maugre shelves and rocks) your passage cleare,
And bring you to the Port, to which you steare:
You are the Cities Chiefe, the Prime, the Sole,
In expectation: like the stedfast Pole:
Proove constant in your Course. be still the same,
So let your Sword (tutch'd with Truth's Adamant)
In your yeeres compasse, that to all mens view (aime
(Skilfull in steavage) it may still goe true:
So, those that were before you, and rul'd well,
Equall you shall, although nat Antecell.

Here remains the Speech at Night, which is onely a
a Summary, or reiteration of the former Showes, Ap-
plied to the taking leave of his Lordship, and to com-
mend him to his rest: Mars being the Speaker.

¶ The Speech at Night.

PHœbus his Steedes hath Rabled in the West,
And Night (succeeding Day) invites to rest:
The Three Celestiall Queenes, sent from above,
Leaving with you their Power, their Wisdom, Love
Now

LONDONS Sinus Salutis.

Now take their leaves : The Centaure doth bestow
On you his Iustice, with his shaft, and bowe,
VWho to your best repose, bequeath's you haere,
To mount himselfe againe unto his spheare:
The Night being come, he cannot well be mist;
For without him, his Orbe cannot sub sist:
Neither can mine : Now must my Starre display
It's Luminous Rays, being borrowed thence this day,
To waite upon your Triumphs, and shall still
Protect you, and your weighty charge, untill
Hee, which shall all your upright Actions blesse,
Conduet you to your Port of Happinesse.

THese Frames, Modells, and Structures, were Fashio-
ned, Wrought, and Perfected, by the Two Artists,
IOHN, and MATHIAS CHRISMAS; Successors to their
Father, Mr. GERALD CHRISMAS, late discesse'd, as well
in the Exquisite performance of his qualitie, as in his true
sincerite, and honesty; of whom I may confidently speake,
as no man could out-vie him in these Workes, which hee
underwent, so none could out-match him in his word,
For any thing hee undertooke; concerning whom I make
no scruple, thus Ingeniously to conclude: *Ars patris, in
filijs etiam, post fata viget.*

F I N I S.

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